The Western Luminary.

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TERMS OF THE LUMINARY.

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STATE SEMINARY,
BLOOMINGTON, INDIANA.

The Trustees of the STATE SEMINARY OF INDIANA, beg leave to call the publick attention to this Institution.

It has been in existence for more than two years: but owing to circumstances which rendered its permanency a matter of dubiety, the Board have hitherto forborne to solicit very earnestly the notice of our citizens. The Board, under many discouragements, adventured to establish a Seminary for an elementary course of instruction, with a hope, that at no very distant period it might, under more favourable auspices, become a nursery in which the youth of this state could avail themselves of every opportunity for a manly and liberal education. In this expectation the Trustees happily find themselves not mistaken. By a partial sale of its lands, the funds, although not very ample, are still sufficient to secure the continuance of the Seminary; and also to enable the Board to enlarge the system of education, so as to render it needless for our youth any more to incur the inconveniencies and expenses of education without the state.

The Honourable Board of Visitors appointed by the last General Assembly to visit and inspect the State Seminary, convened recently at Bloomington: and, among other matters, they unanimously resolved to recommend to the subsequent Legislature the immediate organization of a Collegiate Institution. At the same time, they advised the Board of Trustees, while they retained the present elementary School, to organize the Seminary so as to give a present opportunity to all of commencing their studies in the anticipation of a Bachelor's diploma. The Board, therefore, announce to the publick, that from the first Monday of next December, (the commencement of the ensuing session) the Seminary is to be arranged according to the preceding advice. Hence the Institution may be regarded not as *formally*, but as *virtually* a College: and as no reasonable doubt can be entertained, that a legal charter will be bestowed at an early period of the next Legislature, all within our state who design to obtain a liberal education, at the least possible expense, may, without hesitation, commence their studies at the Seminary.

The well known healthfulness of Bloomington, its moral character and its very few temptations to idleness and vice; the extremely moderate price of living; and above all, its unparalleled cheapness of tuition, other things being equal, should be powerful persuasives to an economical and patriotick mind in favor of the State Seminary. But when it is added, that from the recent examinations it is apparent that the present Faculty are altogether competent to their task, there can remain no very good reason why a foreign state should, for the purposes of education be preferred to our own. In due time the official statement of the Board of Visitors may be expected; but at present we are authorised to say: —that in the opinion of this Board the examinations, both in Languages and Mathematicks, have been rarely equalled,—never excelled.

The Board of Trustees would, moreover, remark that directly subsequent to the formal and legal organization of the college, a suitable person will be elected to discharge the important duties of a President. Several gentlemen of high literary and moral qualifications have been recommended for this purpose; and from very satisfactory statements, there is every hope that an able incumbent will be procured.

Immediately after the formation of the college, a more extended publication is intended to be presented, containing a necessary of laws and regulations, and a detail of studies; with such other observations as are usually demanded. In many respects there will be a peculiarity in the order of the studies, in the mode of instruction and in the nature of the amusements in the hours of relaxation. In particular it is designed that the method of teaching shall be accurate; that subjects shall be mastered before they are relinquished; and that excellency shall be esteemed by the quality of the knowledge, and not by the quantity of the studies and books that are too often ostentatiously exhibited as a lure to the ignorant. As the price of tuition is beyond all comparison the smallest in the Union, and the cheapness of living no where surpassed, there will be at this Seminary no necessity to hold our parchment cheap. Besides, as the studies in the Grammar School are to be extensive; and as there is appended to the Seminary an English Department, any one appalled by the difficulty of obtaining a diploma, may pursue his studies to whatever degree he may choose, without ever being a member properly of the College.

The Seminary comprises at present,

I. A PRIMARY SCHOOL.

The studies are Geography with the use of Maps and Globes; English Grammar; Arithmetick, Algebra and the Elements of Euclid; The Greek language, which, as soon as possible, is to have the priority in point of time. In this, the whole of Græca Minora and a considerable portion of Græca Majora are to be read. Exercises in the writing of Greek. The Latin language. In this the student is to be continued until he can read and write it with facility. Students acquainted thus with the studies of the Grammar School are prepared to enter

II. A FRESHMAN CLASS.

The studies here will be Mathematicks and Languages:—but at present no futher detail will be presented.

III. A SCIENTIFICK DEPARTMENT.

The studies will be those of the College with the exception of Languages; accordingly the English studies only of the Grammar School, will be requisite to enter this department.

The books necessary at present are, for the Primary School, Smiley's Geography, Kirkham's or Ingersoll's English Grammar, Colburne's Arithmetick and Algebra, Hutton's Mathematical course, Valpy's Greek Grammar, Anthon's Greek Exercises, Græca Minora, Ross's Latin Grammar, Mair's Introduction, Cæsar's Commentaries, and such Lexicons as the student may prefer; for the Freshman Class Græca Minora and Majora, Colburne's Algebra, Hutton's Mathematicks. Students are not expected to purchase the whole of these books at once, but such only as their different degrees of knowledge may demand.

Hereafter there are to be two sessions in the Seminary of 5 months each. The first to commence always with the first Monday of December, and to end on the Thursday preceding the first Monday of May. The second to commence always with the first Monday of June, and to end on Thursday preceding the first Monday of November. The convenience of the Board of Visitors renders this arrangement necessary.

Hereafter the price of tuition may perhaps amount to 10 dollars a year, but at present it is only 5 dollars. Boarding and lodging may be procured at 1 dol. 25 cts per week.

BOARD OF VISITORS.

HIS EXCELLENCY

J. B. Ray *Governor of Indiana.*
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MARYVILLE THEOLOGICAL SEMINARY, E. TENN.

A letter from Professor Anderson, dated the 7th of Sept. contains the following remarks upon the cheapness with which indigent young men, preparing for the ministry, are boarded in this seminary.

"You have some knowledge of our plan, namely, that connected with the seminary is a farm and boarding house. Our Steward got possession of the Boarding house on the 1st of January last. Of course there is but nine months from that time to the end of this month. During this time we have had 19 boarders the whole, or part of the time, averaging eleven all the time. We find, by a careful calculation, that each student will just cost us one dollar per month for boarding. This will look so incredible, that I must explain it to you. Then our expenses in supplying the house, and carrying on the farm have been $812. 91 1-3. The proceeds of the labour of the Steward and charity students, upon a fair calculation, amounts to $712 98. The difference between these two sums is, say 100 dollars. Divide this sum by 11, the number of students, and it maks 9 dols. that is, one dollar per month for boarding. The charity students who assisted on the farm, did not lose more time than is usually lost in recreation, and kept up with their classes. Is there any parallel to this? I acknowledge it has outdone my most sanguine expectations. If cheapness and economy can entitle us to publick patronage, we have the title."

SANDWICH ISLANDS.

The Missionary reinforcement to the Sandwich Islands sailed from Boston last week —It is composed of the following persons:

Ordained Clergymen and their Wives: Rev. Jonathan S. Green, Lebanon, Ct.; Mrs. Green, E. Haddam, Ct.; Rev. Lorrin Andrews, Vernon, Ct.; (late of Maysville, Ky.) Mrs. Mary Ann Andrews, Washington Ky.; Rev. Ephraim W. Clark, Haverhill, N. H.; Mrs. Mary K. Clark, Mount Vernon, N. H.; Rev. Peter J. Gulick, Freehold, N. J.; Mrs. Gulick, Lebanon.

Physician and his wife: Dr. Gerrit P. Judd, Paris, N. Y.; Mrs. Judd, Clinton, N. Y.

Printer and his wife: Mr. Stephen Shepperd, Johnstown, N. Y.; Mrs. Shepperd.

Single Females: Misses Maria C. Ogden, Woodbury, N. J.; Mary Ward, Whitesborough N. Y.; Delia Stone, East Bloomfield, N. Y.; Maria Patten, Lancaster Pa.

Sandwich Islanders: John E. Phelps, Henry Taheetee, Samuel J. Mills, George Tyler.—*Philadelphian.*

Adversity does not take from us our true friends; it only disperses those who pretended to be such.

BEECHER'S SERMON.

RESOURCES OF THE ADVERSARY, AND MEANS OF THEIR DESTRUCTION.

The very interesting discourse of the Rev. Dr. Beecher, delivered at the late meeting of the American Board in New-York, appears in the *National Preacher* for October. It is founded on Isaiah, xlix. 24, 25--liii. 12--Luke xi. 21, 22.—Rev. xi. 15--xix. 5, 6.—The author in the course of his sermon considers the defences of the *enemy* of Christianity and the means of their overthrow.

Under the first head—the resources of the enemy he arrays; 1st. Idolatry; 2d. Imposture (introduced by Mahomet,) 3d. Papal superstition; 4th, The despotic governments of the earth; 5th. Crime in its varied forms; 6th, A liberal sort of religion, 7th, Corrupt revivals of religion.

Under the second head—the means of their destruction, the Preacher enumerates the following:

First—By the judgments of Heaven, in which the Son of man will come upon the strong man armed, and take away his armour.

Secondly—By the Universal propagation of the gospel; before the light of which, idolatry, imposture, and superstition, will retreat abashed. And,

Thirdly—By frequent, and, at last, general revivals of religion, giving restless power to the gospel, as it is preached to every creature.

Then will come to pass that which is written. Great voices will be heard in heaven, saying, *The kingdoms of this world are become the kingdoms of our Lord and of his Christ.* As the voice of many waters, and of mighty thunderings, saying, *Alleluia, for the Lord God Omnipotent reigneth.*

Revivals of religion are alone adequate to the moral reformation of the world. All other means—science, legislation, philosophy, eloquence, and argument—have been relied on in vain. The disease is of the heart, and they reach it not. But revivals touch the deep springs of human action, and give tone and energy to the moral government of God. They multiply families that call upon the name of the Lord and train up children in his fear, and churches, constrained by the love of Christ, to propagate the gospel. They elevate the standard of liberality, and augment the capital which is consecrated to the renovation of the world, and the importunity of prayer, which secures its application and efficacy. They multiply the host of evangelical ministers and missionaries. They repress crime, and purify the public morality, and breathe into legislation and the intercourse of nations that spirit of the gospel, which shall banish wars, and introduce peace upon earth and good will towards men. They pour day light upon darkness, and destroy, with a touch, the power of sophistry. Hence nothing is so terrible to the enemies of evangelical truth as revivals of religion, because nothing is so irresistible. If they oppose them by violence, they move on. If they misrepresent them, they move on. If they ridicule them, they move on. If they imitate them, the imitation fails, and they move on. While often, the chosen vessels of opposition fall under their power—sending panic and rage through the ranks of the enemy.

The judgments which are to shake down antichristian empires, and cast down high imaginations, and lay open the world to the entrance of truth, and the power of the Spirit, are to be closely associated with a new and unparalleled *vigour of christian enterprise.*

The means and efforts for evangelizing the world must correspond, however with the magnitude of the result. The idea that God will convert the heathen in his own good time, and that Christians have nothing to do but to pray and devoutly wait, is found in no canonical book. It is the maxim of covetousness, and sloth, and uncaring infidelity. We have no authority for saying, what some, without due consideration, have said, that God, if he pleased, could doubtless in a moment convert the whole heathen world without the gospel. It might as well be said, that he can, if he please, burn without fire, or drown without water, and give breath without atmosphere, as that he can instruct intellectual beings without the means of knowledge, and influence moral beings without law and motive, and thus reclaim an alienated world without the knowledge and moral power of the gospel. It is no derogation from the power of God, that, to produce results, it must be exerted, by means adapted to the constitution of things which Himself has established. God has no set time to favour the husbandmen, but when he is diligent in business; & no set time to favour Zion, but when her servants favour her stones and take pleasure in the dust thereof. From the beginning, the cause of God on earth has been maintained and carried forward only by the most heroic exertion. Christianity, even in the age of miracles, was not propagated but by stupendous efforts. And it is only by a revival of primitive zeal and enterprise, that the glorious things spoken of the city of our God can be accomplished.

Nor need we be disheartened. We possess a thousand fold the advantage of apostles and primitive Christians for the spread of the gospel. And shall the whole church on earth—shall the thousand thousands who now profess the pure religion—be dismayed and paralyzed at an enterprise which had once been well nigh accomplished by the energies of twelve men?

But what can be done? It would require ten discourses to answer this question in detail. We can only sketch the outlines of that moral array by which Jesus Christ is preparing to come upon the strong man, and overcome him, and take from him all his armour.

1. There must be *more faith* in the church of God.

All the uncertainties and waverings of unbelief must be swept away by the power of that faith which is the substance of things hoped for and the evidence of things not seen. Those "scenes surpassing fable," when Satan shall be bound, and an emancipated world shall sing hosanna to the Son of David, must rise up before us in all the freshness and inspiration of a glorious reality. Such faith, and only such, will achieve again the wonders it wrought in other days. It has lost none of its power. Again, it will subdue kingdoms, work righteousness, obtain promises, stop the mouths of lions, quench the violence of fire, escape the edge of the sword, out of weakness become strong, wax valiant in fight, and put to flight the armies of the aliens. For this is the victory over the world, even your *faith.*

2. There must be a *more intense love for Christ* in his church.

Such love as now burns dimly in the hearts of Christians; a low, and languid, and wavering affection; halting between the opposing attractions of earth and heaven; may answer for standing upon the *defensive*, but never for making that *vigorous on set* which shall subdue the world to Christ. Effort will never surpass desire. And as yet our hearts are not equal to those efforts needed for the achievement of victory. They linger and look back upon the world. They hesitate, and slowly, and with a sigh, part with substance in penurious measure. Weight hangs as yet on the wheels of the Victor's chariot; and never, on earth, as in heaven, will it move,

"Instinct with spirit,
Flashing thick flames, ... unless
Attended by ten thousand thousand saints."

3. There must come an era of *more decided action*, before the earth can be subdued to Christ.

Compared with the exigency, we have not, as yet, the semblance of an army in the field; and our munitions are yet to be collected. Two hundred souls constitute the entire force which twelve millions of freemen, cheered and blessed with the light of the gospel, have sent forth to bring the world out of bondage. And yet one half the nation is panic-struck at the drafts thus made upon her resources! What has been done, however, is but mere skirmishing before the shock of battle. Half the subjects of Satan's dark empire on earth, have not heard, as yet, that we have a being. And were none but such feeble efforts to be put forth, he, instead of coming down in great wrath, would keep his temper, and leave the war to his subalterns.

4. For this glorious achievement, there is demanded *more courage* than has, in modern days, been manifested by the church of God.

Wherever circumstances have precluded the application of force for the defence of his cause, there the god of this world has attempted to fortify it by a *perverted public sentiment.* This, while it predominates, is as terrific as the inquisition; and if not as bloody, it is unquestionably as virulent, overbearing, and severe. Multitudes shrink before it, who would not hesitate to storm the deadly breach; and one half the power of the Christian Church is doubtless this very moment paralyzed by it, if not even arrayed by its influence against the cause of Christ. Fashion is the Juggernaut of Christian lands; around whose car pilgrims of all conditions gather, and do homage.

Here, then, in communities civilized and nominally Christian, is to be fought one of the keenest battles: For after every strong hold is demolished, if Satan can but frame the laws of honour and of fashion, he will not fail to govern by maxims which will shut out the gospel, and perpetuate the dominion of sin. And Christians are the first to be emancipated. While they are in captivity, the world will be in chains. Jesus Christ must have entire possession of his own soldiers, before the armies of the living God can put to flight the armies of the aliens.

5. There must be new and more vigorous efforts to increase the number and power of evangelical churches in our land.

In all countries the tone of piety and evangelical morality corresponds exactly with the number, and purity, and energy of the churches of our Lord Jesus Christ. The want of this organized moral power in many parts of our land is appalling. Our population multiplies, and the ratio of moral influence declines, and ignorance and crime are coming in like a flood. All that has been done by Tract Societies, by Sabbath Schools, by Education Societies, and by the

National Society for Domestic Missions, is as the drop of the bucket to the ocean. A new and mighty effort is demanded, to send light through the territories of darkness—to repress crime, and perpetuate our civil and religious institutions. In our large cities, especially, is the increase of ignorance and licentiousness lamentable and ominous. Here wealth and temptation concentrate their power upon masses of mind, whose influence cannot fail to affect deeply the destiny of the nation. If they send out a vigorous current of healthful life blood, the whole nation will feel the renovating influence; but if, with every pulsation, they send out iniquity and death, no power on earth can avert our doom.

6 Special effort is required, to secure to the rising generation an education free from the influence of bad example, and more decidedly evangelical.

The atmosphere which our children breathe, from the cradle upward, should be pure. Instead of this, it would not be difficult to find common schools in which ignorance and irreligion predominate. Even where the intellect is cultivated, the heart not unfrequently is corrupted, and the child made wise only to do evil. In a great proportion of the higher schools, to which Christians send their children, little exists of a decidedly religious tendency; while in some a powerful influence is exerted against evangelical sentiments and piety.

And though in many of our Colleges there is a salutary religious influence, and repeated revivals of religion are enjoyed, in none is the influence of religion so decisive as it might be; while in some, to which pious parents send their children, the influence is directly and powerfully hostile to religion.

7. The vigour of *charitable effort* must be greatly increased.

As long as rich men shall trust more in uncertain riches than in the living God, and the covetous shall dare to heap up treasures to themselves, consecrating to God scarcely the crumbs that fall from their table; and the ambitious shall insist that they will roll in splendour, and give only the pittance which can be spared from the expense of a wanton ostentation—as long as professors shall consume, in extra gratifications of sense, to the injury of health, sums that, if consecrated to Christ, might suffice to extend the word of life and the institutions of the gospel all over the world—as long as avaricious Christians shall so extend their plans of business, with the increase of their capital, as always to be straitened in the midst of their gains—and as long as parents shall labour to amass wealth for their offspring, only to paralyze their enterprise, and corrupt their morals, and ensure their ruin,—so long the cause of God on earth must move slowly. But the blame must rest on us. There is at this moment, in the hands of Christians, capital enough to evangelize the world in a short period of time, & without the retrenchment of a single comfort, and only by the consecration to Christ of substance, the possession of which would be useless, and often injurious. It is not required of Christian nations to sustain the entire work of preaching the gospel to all the unevangelized population of the earth. Nothing is needed but to erect the standard in pagan lands—to plant the seed—to deposit the leaven, in schools and in churches, until each nation shall support gospel institutions. This is the work to which God in his providence is calling the churches. Now, and for fifty years to come, the substance and enterprize of good men is imperiously demanded. Within that period, it is not improbable, that every nation may be so far evangelized, as that the work may move onward to its consummation, without extraneous aid.

8. The jealousies of Christians who are united substantially in their views of evangelical doctrine and religion, and who are divided only by localities, and rites, and forms, must yield, and give place to the glorious exigencies of the present day. The amalgamation of denominations is not required. The division of labour may greatly augment the amount; and the provocation to love and good works may be real and salutary, and still be conducted without invidious collision. Like the tribes of Israel, we may all encamp about the tabernacle of God—each under his own standard—and when the ark advances, may all move onward, terrible only to the powers of darkness. And if the enemies of righteousness are not sufficient to rebuke our selfishness, and force us into a coalition of love and good works, then, verily it may be expected—and even be hoped—that God, by the fire of persecution, will purge away our dross, and take away our tin, until we shall love him, and his cause, and one another, with a pure heart, fervently.

9. Let me add, that we must guard against the dangers peculiar to a state of religious prosperity.

There is no condition in which an individual, or the church at large, can be exempted from temptations. And especially as the church shall become formidable, and bring upon the great enemy of God the pressure of a desperate extremity, we are to expect, that his rage will increase, and his wiles be multiplied. For he will leave the world only when forced; and will fight upon the retreat—giving many a desperate battle, when it shall seem as if the necessity was past of watching against his devices. Never, therefore, has the necessity of vigilance and prayer been more imperious than now. Let all the churches, then, with their pastors, feel deeply their dependence on God; and when their alms come up before him, and his Spirit shall descend in new and glorious showers, let them watch and pray that they enter not into temptation, and experience an overthrow in the moment of victory.

To fear revivals, because attended by some indications of human imperfection, is both weak and wicked: but far from the church of God be the presumptuous confidence, that nothing deeply injurious to the general interests of religion can be blended with a real work of the Spirit. But though I am not without solicitude on this head, I do trust and expect, that God will preserve his churches, and cause pure religion and undefiled to prosper, and not permit the adversary to turn our glory into shame. O could he do it, how would his minions scream out their joy! and how would Zion be confounded, and in this day of rejoicing, be compelled to hang her harp upon the willow, and sit down to weep in sackcloth and ashes!

To conclude,

Will any of you, my hearers, in this glorious day, take side against the cause of Christ! It will be a fearful experiment. What the mind and counsel of God have purposed to do for the melioration of man, is now hastening to its consummation, with the intenseness of infinite benevolence, under the guidance of unerring wisdom, and by the impulse of Almighty power. And wo unto him who contendeth with his Maker!—The lines are now drawing, and preparation is fast making for the battle of the great day of God Almighty. And who is on the Lord's side? Who! Will any of you, in this sublimely interesting moment, stand on neutral ground? Remember, that neutrality is treason: and if persisted in, is as fatal as the unpardonable sin. Jesus Christ will have the decided services of his people. Already has he denounced as enemies, all who will not labour and suffer for him.—*He that is not for me, is against me: and whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I came to send peace on earth*; (that is, that the progress of truth will be without resistance and persecution:) *I came not to send peace, but a sword. For I am come,* (that is the effect of my coming will be, as the gospel prevails,) *to set a man at variance against his father, and the daughter against her mother, and a man's foes shall be they of his own household. He that loveth father or mother more than me, is not worthy of me: and he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life, shall lose it; and he that loseth his life for my sake, shall find it.* These statutes are not repealed. And surely, if the laws of Christian discipleship could bind men to give up every relative, and even life itself, for Christ and his gospel, no excuse will screen from condemnation those who flinch and temporize, where the sacrifices required are comparatively trivial. If such as would not lay down their life for Christ, can not be accepted—what will become of those, in Christian lands, who will not lay down their substance, nor risk their reputation, nor lift a finger to advance his cause?

Is there a Christian here, who can not, for the year to come, double the amount of his charities? Is there one who will not now purpose in his heart to do it? Brethren, the time is short in which we here have opportunity to express our boundless obligations to the Saviour. The fashion of the world passeth away. Next year, our tongue may be employed in celestial praises; and our substance be in other hands. What remains then, but that this day we dedicate ourselves, and our all, anew, to Him, who washed us in his blood? The tone of feeling which we cherish today, may, by a holy sympathy, and by the power of the Holy Ghost, be propagated through this great city—through this powerful nation—and through the world. The augmented religious enterprise, to which we pledge ourselves this day, may tell quickly in the very heart of Satan's empire; and cause light to spring up in retreats of deepest darkness.

If any man, however, is smitten with fear, let him retreat. If any man is faint hearted, let him draw back. If any man tremble at his proportion of the charges for evangelizing the whole world, let him depart. If any man is alarmed at the noise which precedes the last conflict, let him hide himself, with his talent, in the earth! But let all who love our Lord Jesus Christ in sincerity, and wait for his appearing and glory—give themselves anew to his service; and break the earthen vessel; and lift up their light; and shout, *The sword of the Lord and of Gideon*; and the victory, and more than the victory, shall be given to the people of the saints of the Most High God. And a great voice out of heaven shall be heard, saying, *Behold, the tabernacle of God is with men, and he will dwell with him, and they shall be his people, and God himself shall be with them, and be their God.*

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
NOVEMBER 28, 1827.

TO CORRESPONDENTS.

"AFRICUS," No. 3, has been received, and will be inserted in our next.

"A LAYMAN," is respectfully informed, that after mature deliberation, we have concluded not to publish his essay at the present time. While we highly appreciate his motives, we fear that the publication of his piece would lead to such a controversial discussion as would be inconsistent with the design, as well as the limits of our paper.

DR. BEECHER'S SERMON.

We cannot forbear calling the special attention of our Christian readers to the extracts from this Sermon, we have made in our columns to-day. Let these extracts be read prayerfully, and with self-application, and we hope the effects will be seen and felt in the Western Churches. This Sermon is published entire in the National Preacher for October. The extracts we have made are but a specimen, and are very far from doing justice to the author or his subject; but the limits of our paper prevent us from publishing more of it.

We take this opportunity of recommending to our readers, the National Preacher, as one of the most valuable periodicals of the day. It is published monthly in the City of New York edited by the Rev. AUSTIN DICKINSON—price one dollar per annum, in advance. Each number contains one long Sermon, or two short ones. The contributors to the work are clergymen of the highest standing, as to piety and talents, in the United States.

REVIVAL IN LEXINGTON.

The work of God's grace in our town appears to be on the increase. On Sabbath last eighteen persons were publicly received into the first Presbyterian Church, and about 70 more appeared on the anxious seats, as awakened and inquiring souls. We were misinformed as to the number admitted by the session of this church, on the late sacramental occasion. It was *one hundred and seven*, making, with the eighteen admitted last Sabbath, *one hundred and twenty-five*, who have professed to have passed from death unto life since the commencement of this revival.

For the Western Luminary.

QUESTIONS, UPON THE GOSPEL OF ST. MATTHEW.

Designed for the use of Bible-Classes.

(CONTINUED)

Chap. 5. Where did Jesus retire to teach? Whom did he instruct? Who are the poor in spirit? What is their reward? Who are the mourners? In what will consist their comfort? Who are the meek? What will be their inheritance? Who are those that hunger and thirst after righteousness? How shall they be satisfied? Who are the merciful? What will be their recompense? What is meant by purity of heart? How will God manifest himself to the pure in heart? Who are the peace-makers? How shall they be the children of God? How many are the beatitudes? What is their design? In what manner are the righteous to be persecuted? What reward will they receive? How can they be reviled for Christ's sake? Why are they to rejoice? Why are they compared to salt? To a light? What should result from their good example? What was Christ to fulfil? What was the law? Who were the Prophets? How long are they to continue in force? What curse is pronounced against the transgressor of these commandments? What is promised to the doer and teacher of them? Why must our righteousness differ from that of the Scribes and Pharisees? How will those be punished who treat a brother unjustly? Who is our brother? How are we to act when at variance with a brother? With an adversary? What is meant by the plucking out of a right eye and cutting off a right hand? What is our Saviour's command respecting oaths? How many kinds of oaths had the Jewish Doctors? Did they allow the law of retaliation? What did our Saviour say respecting it? How are we to deal with our enemies? How the needy? How are our bitterest enemies to be treated? What is the interpretation of 45th verse? What motives should influence our conduct? How are we to be perfect like our heavenly Father?

MOUNT ZION S. C.

Extract of a letter under date of Oct. 11, from the Rev. John Harrington,—published in the Charleston Observer.

"When I took charge of this congregation in January, 1826, it had been for years, nearly destitute of pastoral labour, and was in a cold and languishing condition. Attention to the public means of grace, during the last year, was, in the highest degree, respectful and decorous; but still professors were cold, and few were persuaded to forsake the world—only five were added to the communion of the church during the year.

Things continued much the same during the winter; and when our Presbytery met in the spring, it was found that this coldness was general. A day of fasting, humiliation and prayer, was therefore appointed, with a special reference to the state of our churches. When I returned home, I urged the subject on my people with earnestness: and I believe the fast was strictly observed by the congregation. The Sabbath following, our session had appointed for a communion season, and only one was added to our number; yet it was a solemn day. From this time a change for good commenced; the people of God began to cry in earnest to Him for aid and sinners began to see and feel their guilt and misery. The anxious look and falling tear gave evidence that the Lord was at work.

The favourable signs continued gradually to increase, until a few weeks back, when these gentle dews were changed to a shower of divine grace, and we have enjoyed some of the most solemn and precious seasons I ever witnessed. At some times the whole of a crowded audience have been bathed in tears, and many brought to inquire, "What shall I do to be saved?"—On last Sabbath, we had a communion season; on the Friday previous nearly the whole congregation met and encamped on the ground until Monday. The audience was numerous, untiring, and serious. Many of our Ministering brethren, of different denominations, were with us, and the word of life was faithfully preached.

On the Sabbath morning, 67 were added to the communion of the church, on a public profession of their faith; after which the sacrament of the Lord's Supper was administered to a large number of deeply affected communicants. Many who came from a distance to see what these things meant, we have reason to hope, have returned to their homes, inquiring after the way of life. The parting scene on Monday cannot be described. The work has been attended with no bodily exercise or noise, beyond the sobs of the weeping. The convictions have been generally deep and agonizing, but of short duration—deliverance clear and satisfactory; the subjects have been mostly youth from 13 to 25, but some middle aged and even old persons have been brought in. The doctrines preached, and which have been blessed in this work of grace, are, man's total depravity, his utter inability, and his complete wretchedness by nature; his need of regeneration and sanctification to fit him for happiness, the sufficiency and willingness of Christ to save to the uttermost all who come to God through him; and anxious inquirers were urged to an immediate and unconditional surrender to Christ.

The means used, besides publick preaching, are frequent evening prayer meetings, attended by the Elders, or Pastor, or both together: and Pastoral visits, conversing and praying with the distressed, &c. The revival still continues; some are still mourning, but new cases of conviction are not so numerous as formerly.

The good work is extensive in this district among our Methodist and Baptist brethren."

DECATUR, GA.

Extract of a letter under date of Oct. 5, from the Rev. Alex. Kirkpatrick,—published in the Ch. Observer.

"The Church in Decatur was organized near the close of 1825, and consisted of 14 members.—Immediately afterwards, I removed here, and acted as their Pastor. There was, till recently, a gradual increase, but nothing peculiarly animating appeared until the meeting of the Presbytery of Hopewell on the 1st of August. Of that reverend body, it might truly be said, that they "came in the fulness of the Gospel of Christ." The administration of the word and ordinances seemed to come home with uncommon power to the hearts of all present; an unusual solemnity prevailed, so much so, that on the third day an anxious meeting was appointed, and a room of 44 by 24 was filled with persons anxiously inquiring "what shall I do to be saved?"—In that assembly, few eyes were dry; but all was noiseless and solemn. In consequence of these appearances, another communion was appointed to take place a month afterwards, when one of the members promised to assist. From Saturday evening of that meeting after sermon, and from an early hour on Sabbath, until the time of public worship, the session were engaged with candidates for admission; and a more anxious time I never saw; for at that time, and during the previous month, 33 persons were admitted to the full communion of the Church, 8 of whom were baptized.

From the Visitor and Telegraph.

FAYETTEVILLE PRESBYTERY.

Extract of a letter from one of the Editors, dated Buffalo Meeting House, Moore County, N. C. Oct 1. 1827.

The Fayetteville Presbytery met at this place on Wednesday the 26th ult.

Much of the time since the commencement of its sessions has been devoted to religious services appropriate to the occasion; several sermons daily and although this is the sixth day of the meeting, many hundreds are still here, and are now assembled uniting their praises with the songs of the redeemed in heaven, for the riches of grace revealed to them by the Saviour and communicated by the Holy Spirit, and offering their united supplications to the Almighty, their reconciled God and Father.

The place where we are assembled is in the midst of a vast forest. As it would be impossible for the multitudes which meet here on occasions like the present, to obtain lodgings in the few private houses in this neighbourhood, camps have been constructed here in the wilderness sufficient to accommodate a thousand people. On Friday the congregation was so large, and many so far from home, that it became expedient to encamp on the ground; and since then our quarters have been daily crowded and our ranks thickened by new recruits which have been continually coming to camp. Yesterday there were two thousand or more listening with attention and seriousness to the preaching of the gospel.

The interest manifested in hearing the word of God has been daily increasing; yesterday two or three hundred came around the table of their Lord to commemorate his sufferings and death;—it was a season deeply interesting and solemn. The Lord was present by his Spirit, while his people were gratefully receiving the symbols of his dying love, silently offering him the incense of praise for the unspeakable gift, several were deeply impressed with a view of their condition as apostate and ruined sinners, and were raising to heaven their cries and prayers for pardon and salvation. The solemnity manifested previous to the ad-

ministration of the sacrament of the Lord's Supper, appeared to increase in the evening. Many were serious and were inquiring with solicitude *what they must do to inherit eternal life.* Their convictions of their guilt as sinners were so powerful and their distress so great, that they were unable to refrain from giving expression to their feelings in cries and tears. The Lord, it is hoped, has commenced a good work in the hearts of many, which will result in their deliverance and freedom from the dominion of sin,—in their everlasting salvation.

From the Western Carolinian.

SYNOD OF NORTH CAROLINA.

The Synod of North Carolina met in this place, on the evening of Wednesday the 3d Oct.; and continued their session, by adjournments, until the evening of Saturday the 6th. The opening Sermon was delivered on Wednesday evening, by the Rev. Wm. M'Pheeters, D D. from John 9. 4. "The night cometh when no man can work." The discourse was remarkably instructive and interesting. During the Session of Synod, divine service was regularly performed three times every day; the audiences were large, serious and attentive; and there is good reason to hope, that, under the Divine Blessing, good and lasting impressions have, during this interesting meeting, been made on the hearts of many. The number of Ministers who attended was thirty seven.

On Friday afternoon, Synod spent some time in free conversation on the State of Religion; and, in the course of this conversation, several interesting facts were communicated. A report on this subject has been prepared by a committee appointed by the Synod for the purpose; and will shortly be published in the form of a Pamphlet. All we can at present say, in relation to what it contains is, that considerable additions have been made during the past year to the number of communicants; that, in many of the churches, there has been a pleasing increase of attention to Divine things; that Christians heretofore lukewarm, have become quickened and animated;—that many of the thoughtless and careless have been awakened to a sense of those things that belong to their peace; that benevolent and useful institutions are growing in publick estimation and receiving increasing patronage;—and, that although in many places vice and immorality are too prevalent; yet the Ministers of Christ have much cause for thankfulness and much ground for encouragement to their arduous labours.

On Sabbath morning, the Lord's Supper was administered to about 400 communicants. The services of the day were peculiarly solemn.—Divine service was also performed in the afternoon, and at night; and the impressions made by the preaching of the word, during the solemnities of these four days, we trust, will be found solid, durable, and productive of permanent happiness to many precious souls.

PLAINFIELD, MASS.

A letter from Plainfield, Mass. informs us that 40 individuals were to be admitted to the Church last Sabbath; making a total of 65 since the revival commenced. The work is still very interesting. *N. Y Obs.*

SYNOD OF NEW JERSEY.

Extracts from the Narrative of the state of religion within the bounds of the Synod of New Jersey

The Theological Seminary in Princeton, still enjoys the smiles of Zion's King, to whose service it is exclusively devoted. The average number of its students during the year, has been about 96. It is highly gratifying to learn, that among them, the missionary spirit is evidently increasing. One of their number has recently received ordination, with a view to be employed as a missionary at the Sandwich Islands, and several other members of the Seminary have devoted themselves to the cause of Foreign Missions.

Upon some of our churches, God has signally smiled. While the Synod humbly and reverently bows to that exercise of His Holy sovereignty which has withheld His special blessing from most of our churches, and from some, in former years distinguished by it, they rejoice that others, heretofore less favored, have been graciously refreshed.

Since the last meeting of the Synod, there have been some gentle distillations of the Spirit's influences on some of the churches within the bounds of the Presbyteries of Susquehannah, Newton, and Newark, by which some of God's people have been greatly refreshed, and excited to increased diligence in their Master's service. In the Congregation of Pleasant Grove, in the Presbytery of Newton, more than twenty souls have, in the judgment of charity, been converted to God. And in the congregations of Frankford and North-Hardiston, in the Presbytery of Newark, about thirty-six.

These gracious influences, however, have been chiefly imparted to the congregations within the bounds of the Presbytery of New-Brunswick. The subjects of them have been of all ages, from the child of twelve years to the hoary headed transgressor of seventy. This gracious work of the Divine Spirit, has been characterized by silence, deep solemnity, and pungent conviction of sin. God's people have been humbled and quickened, and stout hearted transgressors made to bow at the foot of sovereign mercy.

In Princeton it is believed between twenty and forty, as the fruits of this gracious season of refreshing, have become reconciled to God. In Lawrenceville, about sixty; in Trenton City, about fifty; in Trenton 1st. Church about eighty; in Upper and Lower Freehold about thirty; in Dutch Neck about the same number; and in the congregation of Cranbury more than seventy. In the last three named congregations the work is evidently progressing, and has recently commenced with very encouraging appearances in Allen Town and Nottingham. "This is the Lord's doing and marvellous in our eyes." May the reviving Spirit be sent forth upon all our congregations, and the whole world be speedily filled with His knowledge and glory. "Even so, come Lord Jesus, come quickly."

From the Charleston Observer.

SOUTH CAROLINA.

We continue to receive from our interior accounts respecting the prospects of Zion.

At a late meeting of the Church at Varennes, Pendleton, under the care of the Rev Mr. Foster, thirteen were added to the communion; twenty-four joined the anxious class, which has since increased to twenty-eight; and this number was judged to be not one fourth of those who went from the meeting under deep serious impressions. It was a three days meeting, and the people were seen returning to their homes literally weeping as they went. "I never saw," says the writer, "a meeting close so solemnly." The Spirit of the Lord is here; nothing is wanting save a laborer to devote his whole time to the harvest."

DEATH OF MINISTERS.

We have before us a record of the names of *thirty-four* Ministers of the Gospel, and *two* Theological students belonging to 17 of the U. States—who have departed this life during the last three months. Many of them were burning and shining lights—and some of them distinguished pillars in God's spiritual temple. These repeated calls which the Lord is making for the attendance of his ministers in the invisible world—are an impressive appeal to those who remain, *to hasten* the accomplishment of the work assigned them, and their preparation for more holy and exalted services. The church, too, is forcibly reminded of the importance and duty of rearing up pious and faithful men to fill the places successively vacated by the hand of death.

Visitor & Telegraph.

For the Western Luminary.

OBITUARY

MRS. MIRIAM DUNN.

Died, at her residence in Crawfordsville, Ia. Oct. 20th, 1827, of the dropsy, Mrs. Miriam Dunn, consort of Williamson Dunn, Esq. in the 37th year of her age.

Mrs. Dunn left an infant daughter, not a month old, and ten other children, (all living,) to mourn her loss, in company with their affectionate, though bereaved, father. She professed to obtain a hope of salvation in the year 1810, and in 1811 she, together with her husband, united with the Presbyterian Church at Charleston, Ia. 25 miles distant from home, there being no Church of that order nearer their place of residence. She was one of those who formed the first Church at Madison, afterwards at Hanover, her husband's place of residence; and lastly, she was one of the few who were constituted a Church at Crawfordsville. In all these places she lived in perfect harmony with her fellow members, a consistent, warm-hearted Christian.—She was a subject of much bodily affliction. Several times was she brought to view death as near at hand, and always with a composure no where found except amongst the followers of the Saviour. Her last illness was very remarkable for her confidence and trust in God her Saviour. Sometimes, from the violence of her disease, she was a little flighty, but at any time, call her attention to the subject of religion, and she appeared perfectly at herself, and her confidence unshaken. She often spake of the expected approach of her dissolution with the utmost composure, and said that on her own account she had no wish to live. In answer to a question put to her by her anxious husband to this effect; 'Have you any dread on your mind respecting the conflict with the *last enemy* whilst passing the dark valley?' She unhesitatingly said, 'Not any,—I know in whom I have believed.' She frequently named to her friends, who surrounded her bed, the importance of being always ready; and on the morning before her dissolution, she told her husband that she wished to have a conversation with him. Accordingly, all left the room but himself, when a very interesting conversation took place, principally on the affairs of the family giving such advice to her beloved companion, about to be bereaved as she supposed, necessary under the circumstances in which he would be left.

She added farther, a dying request to be communicated to three sons who were absent at the State Seminary, which in substance was, that if they wished ever again to see their mother in peace, they must flee from the evils of this world, and close in with the Saviour on the terms of the gospel.

After this conversation ended, she raised her voice and her heart to her God in prayer for her family, but especially for her companion from whom she was now about to be separated, petitioning most fervently, that He would be with him to direct and protect him in the right way, not only for one day or two days, but through the journey of life. When her voice faultered her tongue ceased to express the language of her heart, which was clearly depicted in her countenance—and, though her body was then getting cold, of which fact she was entirely sensible, yet her heart was warm for the interest of her family and the cause of her Redeemer. Some time in the evening, she requested that the family might be collected, when she took her leave of them, giving a solemn charge to those from whom she must shortly be removed. After this, she spake but little, and about 9 o'clock, she closed her eyes on all things here below.

"Jesus can make a dying bed,
Feel soft as downy pillows are."

"His own soft hands shall wipe the tears
From every weeping eye;
And *pains*, and *groans*, and *griefs*, and *fears*,
And *death itself*, shall die!"

"Lend, lend your wings, I mount I fly;
O grave where is thy victory?—O death where is thy sting!"

DIED.

In Lexington on Friday morning last, Mr. THOMAS D BURCH, formerly of Fayetteville, North Carolina. He had long been a member of the Presbyterian Church; and amidst the reverses of fortune, sustained a character of submissive and ardent piety. His last sickness was a long and painful one; but amidst the afflictions of the body, his soul enjoyed not only tranquility and peace, but a triumph of Christian faith, rarely to be met with.

OBITUARY.

REV. EDWARD PAYSON, D. D.

PORTLAND, MAINE.

It is our painful duty to record the death of the Rev. Edward Payson. D. D. for twenty years Pastor of the Second Church and Congregation in this town. He closed a life of useful labour, suffering, and enjoyment, to enter upon a state of happy existence, unembittered by any painful ingredient, on Monday, the 22d September, at 5 o'clock P. M. aged 44 years.

His health had been declining many months. For most of the year past, the nature of his complaints was such as to preclude any confident hope of his recovery; and during the few last weeks of his life he may be said almost literally to have *died daily*—so excruciating were his sufferings, and especially at the seasons of their periodical return. Yet the 'joy of the Lord was his strength.' His spiritual comforts and antepasts of heaven were so rich and abundant, as greatly to outweigh his agonies. Instead of uttering a single complaint, he was continually speaking the praises of the Lord, and resting in joyful assurance on the supports which the divine presence and promises afforded him. It was a favorite expression, and one often quoted in seasons of the greatest agony, "I will bless the Lord at *all times, &c.*" He could speak of his extreme sufferings, as *light afflictions, not worthy to be compared with the glory to be revealed:* nor indeed with that which he actually experienced—for, to use his own vivid language, 'he could find no words to express his happiness; he seemed to be swimming in a river of pleasure, which was carrying him on to the great fountain.' —'God is literally now my all in all. If he is present with me, no event can in the least diminish my happiness, and were all the world at my feet trying to minister to my comfort, they could not add one drop to the cup.'—'My happiness is too great—it will wear me out, and I do long to say a few words to my dear people.'

The following sentences show the rapid enlargement of his conceptions of the adorable God, as the time drew near when he should 'see Him as he is.'

"Hitherto I have viewed God as a *fixed* star, bright indeed, but often intercepted by clouds; but now it is coming, nearer and nearer, and spreads into a Sun, so vast and glorious, that the sight is too dazzling for flesh and blood to sustain."—That his was not a blind adoration, and that his mind was awake to every view of the subject, may be seen by the expressions which follow:—"I see clearly that all these same glorious and dazzling perfections, which now only serve to kindle my affections into a flame, and to melt down my soul into the same blessed image, would burn and scorch me like a consuming fire, if I were an *impenitent* sinner."

It is remarkable, that, notwithstanding the amazing power of his disease to torment the body, his mind, so far from suffering any abatement of its wonted vigour, seemed to increase in strength and the activity of its operations, and retained its balance perfectly. The imagery of the following expressions descriptive of the pantings and aspirings of the new born soul to rise to her God, is not surpassed by that of Pope's 'Lend, lend your wings," &c. To Mrs. P. who, while ministering to him, had observed, "your head feels hot and seems to be distended," he replied, "It seems as if the soul disdained such a narrow prison, and was determined to break through with an angel's energy, and I trust with no small portion of an angel's feeling, until it mounts on high."—Again: "It seems as if my soul had found a pair of new wings, and was so eager to try them, that in her fluttering she would rend the fine net-work of the body to pieces."

His *humility* increased with his joys: "I find no satisfaction in looking at any thing I have done. I want to leave all this behind—it is nothing—and fly to Christ, to be clothed in his righteousness: All my joy comes from looking at him." Again: "I have done nothing myself. It seems as if I had not fought, but Christ had fought for me—I had not run, but Christ had carried me—that I had not worked, but Christ had wrought in me. Christ has done all."

His views of the obligations and privileges of the Christian, he was heard to express in the following soliloquy:

"What an assemblage of motives to holiness does the Gospel present! I am a Christian—what then? Why I am a *redeemed* sinner—a *pardoned rebel*—and through grace, and by the most wonderful means, which infinite wisdom could devise. I am a Christian—what then? Why I am a temple of God, and surely I ought to be pure and holy. I am a Christian—what then? Why I am a *disciple* of Christ, and must imitate him, who was meek and lowly in heart, and pleased not himself —I am a Christian—what then? I am a *child* of God, and ought to be filled with filial love, reverence, joy and gratitude.—I am a Christian—what then? Why I am an *heir* of heaven, and hastening on to the abodes of the blessed, to join the full choir of glorified ones in the Song of Moses and the Lamb; and surely I ought to learn that song on earth."

He repeatedly expressed his continually deepening conviction that the happiness of heaven was a *benevolent* happiness, and consisted in *imparting*, as well as receiving. He compared the saint to a mirror, which reflects as it receives the beams of the sun. This conviction was greatly strengthened by his own experience. "In proportion as my joy has increased," said he, "I have been filled with intense love to all, and a strong desire that they might partake of my happiness." The sincerity of this avowal was abundantly verified by his increasing efforts to do good to all to whom he could gain access by any medium. During his last sickness, and after he was confined to his bed, he often saw and conversed with from 40 to 50 of his pastoral charge in a day. At his request notice from the pulpit was given on the Sabbath from time to time as he was able to bear it, inviting one class after another of his parishioners to come to him at a given hour, at which they received his farewell counsel and blessing.—These seasons were tender and affecting beyond description.

With great effort he was able, for the last time, to meet his Church at the table of the Lord, on the first Sabbath in August, when he took a most affectionate leave of them, in their collective capacity, exhorting them, that with purpose of heart they would cleave unto the Lord.

We hope for the privilege of pursuing these interesting recollections, as many are preserved, illustrative of his resignation, confidence in divine wisdom, and other graces.

The following letter he dictated to a sister, a few days after an attack which it was feared at the time would prove fatal, a frequent repetition of which he did however, contrary to all expectation, survive. It is highly characteristic

September 19th.

DEAR SISTER,—Were I to adopt the figurative language of Bunyan, I might date this letter from the land of Beulah, of which I have been for several weeks a happy inhabitant. The celestial city is full in my view. Its glories beam upon me; its breezes fan me; its odors are wafted to me; its sounds strike upon my ears, and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears but as an insignificant rill, that may be crossed at a single step, whenever God shall give permission. The Sun of Righteousness has been gradually drawing nearer and nearer, appearing larger and brighter, as he approached; and now he fills the whole hemisphere,—pouring forth a flood of glory in which I seem to float, like an insect in the beams of the sun, exulting, yet almost trembling, while I gaze on this excessive brightness, and wondering with unutterable wonder why God should deign thus to shine upon a sinful worm. A single heart and a single tongue, seem altogether inadequate to my wants. I want a whole heart for every separate emotion, and a whole tongue to express that emotion.

But why do I speak thus of myself and my feelings? Why not speak only of our God and Redeemer?—It is because I know not what to say. When I would speak of them, my words are all swallowed up. I can only tell you of the effects their presence produces; and even of these I can tell you but very little. O, my sister, my sister! could you but know what awaits the Christian, could you know only so much as I know, you could not refrain from rejoicing and even leaping for joy.—Labours, trials, troubles, would be nothing. You would rejoice in afflictions, and glory in tribulations; and like Paul and Silas, sing God's praises in the darkest night and in the deepest dungeon. You have known a little of my trials and conflicts, and know that they have been neither few nor small; and I hope this glorious termination of them will serve to strengthen your faith and elevate your hope.

And now, my dear sister, my dear, dear sister, farewell.—Hold on your Christian course but a few days longer, and you will meet in heaven,

Your happy and affectionate brother, EDWARD PAYSON.

It was no ordinary privilege to visit his sick bed, and witness the power of religion, as displayed in him. Amidst all that was painful in the certainty of his speedy removal, the abounding grace and loving kindness of God towards him, could not fail to call forth the most hearty thankfulness of every Christian visiter. It was a precious testimony he bore to the reality of religion. The doctrines which he had preached afforded firm ground for his own faith to rest upon. The duties, which he had inculcated, he also exemplified; and especially the duty of submission to God, of acknowledging a Father's hand in the chastisements which he inflicts. When racked with the most afflicting pains, he would say,—"These are God's arrows, but they are all sharpened with love."

On the last Sabbath morning he grew suddenly worse; and it seemed as though the angel of death would immediately execute his com-

mission. From this time it was with difficulty that he could speak; but after his power of utterance failed, he continued to answer the anxious inquiries of his friends with radiant eyes and a heavenly smile He lingered till Monday evening, when he sweetly fell asleep 'about the going down of the sun.' His obsequies were attended yesterday and his mortal remains entombed. The Rev. Mr. Jenkins preached on the occasion, from 2d Timothy, iv. 6, 7, 8 — *For I am now ready &c.—Christian Mirror, Sept* 26.

LITERARY.

We cannot too highly recommend to our readers this splendid passage from the British Critic It occurs in an article in the first number on the modern system of instruction.

The natural bias of youth is almost always to towards skepticism And such is the case, not merely because, as Bacon says, "a little philosophy inclines us to atheism, and a great deal of philosophy carries us back to religion;" but youth has an intellectual bias against religion, because it would humble the arrogance of the understanding; and a moral bias against it, because it would check the self-indulgence of the passions. In the same degree youth has a directly opposite bias in favor of scientific infidelity, because it seems to emancipate the mind from superstition and prejudice; and because it lays few restraints upon the gratification of the desires

Here, therefore, we perceive in what way the separation of religion from human knowledge inflicts a deep injury upon the former.—This unnatural estrangement deprives religion of that peculiar glory which consists in crowning & harmonizing all the departments of intellectual study, and elevating them to their highest dignity and use, whilst it also cripples its means of defence against the shafts of argument and ridicule, which are launched from the quiver of shallow science or mistaken philosophy. The enthusiast may fanatically imagine that profane learning is unnecessary or hurtful to the teacher of religion; but the more enlightened theologian will look upon the whole world of nature and art, the whole range of literature and of science, as a commentary upon the word of God, and will be aware that he can never be completely prepared to fight the good fight of faith, unless he be armed at all points with human knowledge, as well as with divine truth. The true interests of both are identified; nor can we conceive a more miserable system than one, which if universally acted upon, would provide for England in the next generation, ministers of religion deficient in human learning, and men of learning destitute of religion.

Here also may we observe that the religion which is likely to be instilled at home, and under the superintendance of parents, must be a sorry substitute for the lessons of professed scholars, whose lives are devoted to intellectual pursuits — We by no means deny the necessity, or undervalue the power of domestic inculcation of religious principles: we are well convinced that such principles cannot be impressed too early, or too carefully upon the heart and understanding of the child But we must recollect that the proposed establishment is *not* a preparatory day school. is not a seminary intended for the tuition of young gentlemen about seven or eight years of age, but an University—or, as Mr. Campell explains the word, a place of universal education for persons of all ages, and all opinions. It is idle in such a case, to talk of the religious instruction which the parents can afford: for when we look at things as they really are, who will these parents be? In general, and at best they will be bankers, merchants or tradesmen of respectability; men who may be very sincere and very rational believers in Christianity, yet who will probably have taken up their system of faith upon practical grounds; and who will therefore be unable to refute scientific objections, or satisfy the scruples of a young skeptic, although their sound good sense may be a sufficient antidote to the effect of such scruples upon themselves. Science must be opposed to science: the excellent advice of an honest soap-boiler, or the pious exhortations of an honest soap-boiler's wife, will be but an equal match for the partial facts and subtle plausibilities of an infidel metaphysician, or chemist, or physiologist. The inevitable conclusion is, that religion and human knowledge should be taught in conjunction—should be engrained together on the intellect, & accompany each other through all the process of scholastic education. We wish to see religion considered as the Alpha and Omega—the beginning and end of wisdom; not as a dark and repulsive mystery, placed in opposition to it We wish to see the knowledge of the Deity in education, what the Deity himself is in the Universe—the directing and vivifying principle of the whole."—*Journal of Commerce.*

SPIRIT OF UNIVERSALISM.

What remains to engage obedience or deter from transgression, when *the sanctions* of the divine government are gone? Do you say, gratitude and love—the pleasure of doing right and the remorse of doing wrong? Try the experiment in regard to human governments.—Let it be proclaimed throughout the community and among all classes of rogues and villains, that there are no courts of justice. no prisons, no places or instruments of punishment—what, suppose you, would be the effect? Would the pleasure of doing right engage obedience to the laws or secure the peace and good order of society? Would the inconveniences of remorse prevent swindling and theft, robbery and murder, and convert all the outcasts of society into honest and good men? Why then talk of gratitude and love; of the present pleasures of virtue, and sufferings of vice, as sufficient to secure obedience uder the divine government? If a system of human legislation, without rewards and punishments, would be altogether inefficacious and nugatory, why would not the same be true of the divine government, if it have no sanctions? If to proclaim impunity to all villains under human governments would multiply crime and guilt, why would not the same be the effect of publishing impunity to the wicked under the government of God?

Universalism rejects a future retribution; and by asserting the salvation of all men, whatever be their conduct in this life, destroys all connexion between their present character and future condition. It promises eternal life *unconditionally* to all the children of men. Whether they are penient or impenitent; whether they embrace the gospel or reject it as a fable; believe there is a God or turn atheists; live virtuously or wallow in vice; leave the world by a natural death or die by the hand of justice —all shall go directly to heaven forever. And must not such a doctrine tend to licentiousness? What but this can be the tendency of a doctrine which sets aside the moral government of God, and denies the probationary state of man—which confounds all distinction between virtue and vice, sin and holiness, and secures eternal life, without any reference to their own character and conduct—which teaches them that it is *impossible* for them to do any thing to prevent their salvation; that theives, liars, drunkards, murderers, fornicators and adulterers, are all fair candidates for heaven; and that these, with Cain, Herod, Judas, Pilate, and all the rest of the impenitent world, shall sit down together with Abraham, Isaac, Jacob, and all the faithful servants of God in the kingdom of glory, and no one fail of salvation?—*West. Rec.*

MISERIES OF HEATHENISM.

Hindoo Widows.—The following case is extracted from a Parliamentary Report which has just been published.

"A girl, of about fourteen years of age, whose husband (a Brahmin) died when absent from his family, and a fornight after the event, her father being absent and unacquainted with what was passing, she proceeded to burn herself on a funeral pile prepared by other near relations, and which was fired by her uncle. She soon leaped from the flame, and was seized, taken up by the hands and feet, and again thrown upon it much burnt. She again sprung from the pile, and running to a well hard by, laid herself down in the water course, weeping bitterly. A sheet was then offered, and she was desired by her uncle to place herself upon it; she refused, saying, he would again carry her to the fire, and she would rather quit the family and live by beggary or any thing, if they would have mercy upon her. At length, on her uncle swearing by the Ganges that if she would seat herself on the cloth he would carry her home; she did so, was bound up in it, carried to the pile now fiercely burning, and again thrown into the flames. The wretched victim once more made an effort to save herself, when at the instigation of the rest, a Mussulman approached near enough to reach her with his sword, and cutting her through the head, she fell back and was rescued from further suffering by death."

The law courts in India are, it appears, not agreed as to the punishment to be inflicted on the parties concerned. Six persons who assisted in this transaction were tried on a charge of murder, and three of them were imprisoned without labor for two years, and the others for a longer period with labor. The Court was not, however, unanimous. One of the Judges thought, that two of the prisoners should suffer death, and the others should be imprisoned for life. The course which the English government has taken in the regulation of Suttees, has perplexed the Hindoos. They do not know what is allowed or interdicted, and suppose that the British government rather favours Suttees. The report adds, that nothing will convince them of the contrary opinion short of an absolute and peremptory prohibition.—*Salem Observer.*

He hath made a good progress in business that hath thought well of it beforehand. Some do first, and think afterwards.

Knowledge will soon become folly, when good sense ceases to be its guardian.'

Poetry.

From the Philadelphian.

EDWARD PAYSON, D. D.

Spirit! arise—'Tis blest to go,
When skiey visions call away;
Dust! seek the grave—there spices flow,
There gushes out Redemption's ray.

God of the flaming steeds and car!
We tremble at our father's call;
And weeping, watch his flight afar,
And see the ungather'd mantle fall.

Weep ye! Oh weep your leader gone;
Yet mark the way that prophet trod,
Through peril's path he wandered on,
Till, lost to men, he's found with God.

What glories canopied his bed!
What music linger'd on his ear!
He saw whose Hand sustain'd his head,
He knew the Voice that calm'd his fear.

Wouldst die like *him?*—Live thou the life
Of holy hope, of love divine;
And faint not in the weary strife,
Thou wilt not, if his faith be thine.

Deny me not!—I ask with awe—
Give *me* O Lord!—thou hast the power—
The bright apocalypse *he* saw,
In nature's weakest, mightiest hour.

TAPPAN.

MEET AGAIN.

From Montgomery's Pelican Island.

Joyful words—we meet again!
Love's own language, comfort darting
Through the souls of friends at parting.
Life in Death we meet again.

While we walk this vale of tears,
Compassed round with care and sorrow;
Gloom to day, and storm to-morrow,
"Meet again" our bosom cheers.

Far in exile when we roam,
O'er our last endearments weeping,
Lonely vigils silent keeping,
"Meet again" transports us home.

When the weary world is past,
Happy they, whose spirits soaring,
Vast eternity exploring,
"Meet again" in heaven at last.

From the Christian Register.

"WHAT DO YOU KNOW ABOUT IT."

Uncle *Josey*, was a peculiar man. —He had been in the fierce contests of our revolution, and had followed the standard of Wayne on his Indian expedition: accordingly with all his queerness he was a most intereeting old soldier. I remember well, how we, little folks, used to hang around him, as behind the old stove on winters evenings, he recounted, perhaps for the hundreth time, the scenes of war. How often did we weep for the poor soldier! How often did our indignation kindle at the recital of British cruelty! How often have we been ready to burst for laughter, at the antic freaks of the poor Indians, when the shells were soaring harmlessly over their stockades.

The old man is gone—he died a Christian soldier. One lesson, I learnt from him, which I should never forget—never to utter about men or matters in life what I do not personally know. He was a bitter enemy to those *Hearsay* family. One question usually settled a matter with him, "what do *you know* about it." His plan was, to take nothing, for which the retailer would not consent to be responsible. Every article of news must be warranted. Would it not be of vast importance in Society, if every man, would think of this question—"what do you know about it?" How much scandal would be saved, how many dark surmises, how many unkind suspicions would be choaked in their birth. If we would live comfortable in this busy, tell tale world, we must practice on the old man's rule. &c.

From the Bost. Spec. and Lady's Alb.

THE HORSE RACE.

Dick Homespun was brought up a perfect, well educated plough boy, who summered on the farm and wintered at a town school. Both summer and winter were well improved by him, and his father's crops of corn, cabbages and hay, and his own intellectual crop of arithmetic, grammar, geography and writing, were abundant. At twenty one, his father died and left him money, knowledge, good habits, and a farm; and he was the delight of the girls, of his workmen, his mother and himself. Dick worked hard in the summer, paid his taxes, courted, eat roast potatoes and baked apples and milk, and knew not grim old Care for many years; until the dire day came about that a horse race occurred in his neighborhood —Dick on the eventful day dropped his hoe in the field, went home and told his blooming bride that he must go and see the sport, called for his old leather pocket book, and promised to be at home at dusk, and started for the horse race. He was surrounded at the ring by those vermin called the knowing ones, and yet why they are so called I know not, who began to tempt him to drink first, and afterwards to bet. After gulphing down his antipathy to gambling, and pitching out of his noddle the sober reflections which his grave pastor had instilled into his mind from his youth upwards, he began risking 6 shillings on the issue. But this was but a beginning of trouble, for when the fence of morality once broken down the whole flock of extravagance leap in—He was called a sixpenny, narrow hearted soul, and to relieve himself from the charge, he had to face bet after bet until fifty dollars of his money war down. Then when the horse race began, poor Dicky was a picture for Hogarth. Which sweat the most during the race, the quadruped, or Dick, was a difficult problem to solve—he was upon the half bent, all the while like an aimed rifle, and his face was in the form of Hope and Despair intermixed by a skilful painter.

The issue of the race was that Dick won, and doubled his fifty dollars, with the exception of two for *treating*, in which instance in order to save something, he drank his full proportion of the liquor, and went home with a good deal of money, and very little reason; in fact, he scarcely knew his own house, and his own household scarcely knew him. His bride laughed at his situation, forgave him his first error, watched over his cascading slumbers, laughingly boxed his ears in the morning, when he, ashamed of the past, resumed his labors and determined to leave off the drunkard. Things went on well for a while, and the fifty dollars was placed at interest—but another horse race came round, and Dick thought that as fifty dollars was so easily won, that it was an act of prudence to obtain the like sum to be placed at interest with it. His affectionate wife remonstrated, that they already had enough with common industry, to supply their wants, and it was wrong to take money from others when he did not need it, and that the principle was dishonest. But Dick saw nothing but the fifty dollars, and his wife gave up, as it was useless to contend. Dick raised a hundred, and started for the horse race. He was no nigard in bets, this time—seventy five betted in a short time, and Dick sat down to see the event and pocket his money, never doubting any thing of success but the currency of the notes which he was to receive in payment. But, alas—he lost—the seventy five dollars disappeared in less time than you might have said *Jack Robinson* His seeming friends consoled him by saying that a *high, low, jack and the game* business was to go on in the evening, and he might there win back again his losses, and go home with *money in both pockets*. Dicky swallowed the bait, and drank rum and water—went home pretty decently *corned*, with *money in neither pocket*, having given his note for seventy-five dollars more than he had the where with to pay *cash on the nail*. * * * *

Dickey's hoe is pawned for rum, and the mortgage upon his farm has run out, and his wife and children have no where to lay their heads. What a glorious thing a horse race must be!!—It improves the breed of horses, and encourages the sale of domestic——New England Rum.

ICHABOD.

THE CHILD JESUS.

THE PATTERN OF EARLY PIETY.

And Jesus increased in wisdom and stature, and in favor with God and man. St. Luke, ch. ii. v. 52.

"When we thus speak of the Son of the Most High God, of the Saviour and Redeemer of mankind, it is with impressions of the profoundest reverence. He certainly stood not in need of previous culture and discipline to fit him for glory. The rays of divinity shone around him from the hour of his birth, with a native original lustre. What is therefore recorded of his life, is but to furnish to mankind an example and pattern for their imitation, to set before us the beauty of holiness, and invite us to pursue the same path, which he has gone before us, in the attainment of every imitable excellence.

Other creatures arrive at that perfection of stature, which Providence allows them, without exertion; but the whole of man's existence is a state of discipline and progression Youth is his preparation for maturer years, and his whole life a preparation for the next The soil is given us, but the cultivation and improvement of it depends, under God, on our own labour. The neglected ground will be certainly overrun with weeds. Experience teaches, that where a foundation is not laid in the early part of life, little proficiency is to be expected both in the natural and the moral world; a plentiful harvest depends on a kindly spring. Autumn blossoms seldom ripen into fruit. If the soil is not softened and prepared at that critical season—if the early pushes after knowledge receive a check—if the fair buds and blossoms of true wisdom wither and decay, there is but feeble hope that they will afterwards revive and flourish, and quicken into fruit.

If therefore we desire that our children should copy after the pattern of Jesus, who *increased in wisdom and stature, and in favour with God and man*, let parents, public teachers and guardians of youth, unite in *training them up in the way they should go and when old they will not depart from it*, —and their work and labor of love shall not be in vain in the Lord.

EDUCATION.

THE subscriber will open a school for the instruction of a limited number of boys on Monday December 3d. He would prefer them between the ages of 5 and 12. The limits of an advertisement will not admit a full exposition of the plan contemplated. No pupil will be received unless accompanied by parents or guardians, to whom his rules and regulations will be made known for their concurrence and co-operation. The school room is opposite the College green, in the house recently occupied by Mrs. Ridgely, and immediately fronting the residence of B. Gratz Esq. His residence is on Main street, a few doors above Mr. Skillman's. W. WILLIAMS.

TRACT DEPOSITORY IN LEXINGTON.

A GENERAL ASSORTMENT of Tracts from the American Tract Society, constantly on hand, and for sale at the New-York prices. Application to be made to

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